

178 THE CULTS OF THE LARGER SOCIAL UNITS

62/ Baṇṇas and Maléyas are in demand in surrounding villages, but
 796 they manage to fulfil all their ritual engagements. Similarly,
 535 Paṇikas from the village Biliḡunda officiate at the festival of
 791 Kundat Bhadrakālī. These Paṇikas too are very busy people, serving
 as they do a number of villages. But the people of Kuklūr have
 ensured their services by giving them, in the past, an advance (*īdu*)
 of Rs50 and two gold bangles. This is paid in addition to the
 customary fees paid after every festival. The payment of the advance
 guarantees the Paṇika's attendance and service at the festival.
 It is clear that the Paṇika or Baṇṇa or Maléya can only fulfil his
 engagements if the festivals do not clash with each other. The
 Baṇṇa is essential at the festival of a village-deity, and it is perhaps
 his list of engagements which ensures co-operation between the
 villages he serves.

796 The saying 'kētrappang pātradoḡané', meaning 'the entire pot
 776 of toddy for Kētrappa', testifies to the deity Kētrappa's great liking
 273 for toddy. Part of the ritual of the festival of Kētrappa consists in
 fetching toddy from the Kopatti hills, about seven miles from
 Bēḡūr. The Kuḡiyas (a tribe) in the Kopatti hills tap the toddy,
 and the festival-priests go to the Kopatti hills on the seventh day
 of the festival carrying new earthen pots (*kaléyas*) filled with
 paddy, which is the perquisite of the Kuḡiyas. These pots are
 brought back on the sixteenth day, and toddy is offered to Kētrappa
 and other deities in Bēḡūr on the seventeenth, eighteenth, and
 nineteenth days. The Kuḡiyas visit the Kētrappa temple on the
 eighteenth day to offer their homage to the deity, watch the ritual,
 and receive a share of meat and toddy.

Every priestly (*kāvukāra*) *okka* in Bēḡūr sends at least one
 representative to the Kopatti hills on the seventh day. They all
 leave the village at about 4 a.m., after taking a bath in cold water
 and donning ritually pure robes. They are in a condition of purity
 and other villagers may not look at them till they have crossed the
 boundary of the village. Both when they go to deposit the pots and
 to bring back the pots full with toddy some esoteric ritual takes
 [787] place in the Kopatti hills. The festival-priests are very secretive
 about it, but I learn that all the ritual centres round the possession
 of a Kuḡiya oracle by Ayyappa, a deity of the Kuḡiyas in the
 Kopatti hills.

796 The festival necessarily implies co-operation between Bēḡūr
 people and a hill tribe living in inaccessible hills covered with

COORG

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Hunting and Fishing

The Coorgs have been skilful hunters, and still keep up their hunting habits. Their chief weapons were the gun and the big knife in addition to the small handy waist knife. They no longer use the bow and arrow, or the sling. The long matchlock gun has gone out of use, and the wealthier Coorgs are now equipped with English guns and rifles of the best kind. The big broad-bladed curved Coorg knife, *odikathi*, is a most formidable weapon in a hand-to-hand fight. The bulk of them hunt partly for sport, and partly to supplement their vegetable diet. Pigs are coursed with dogs, brought to bay, and killed with spears, which are short, heavy, and broad in the blade, or with ordinary fighting spears. Old boars fight fiercely, and hunters are sometimes wounded or killed. Most animals are trapped. When they go hunting in a party, they have dogs which are set on tracking. When they bark, and the hunters approach, the animal is disturbed. It tries to run away or charges them. In the latter case they aim at the animal with guns and kill it.

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In their spare moments the Coorgs fish in streams, rivers and tanks. They use nets. The ordinary one is the *thadurula* which is spread across the stream to prevent fish from escaping. At a distance of about a furlong, they spread another net so as to drive the fish within the net. When the nets are brought closer, many fish are caught by hand. They use also another net known as *becevala* by which they catch fish by shooting and throwing baits.

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Dietary

The Coorgs have an abundant variety of food materials. They eat pigs and goats. Their chief article of food is rice, and on festive occasions cakes and sweetmeats are prepared. Earthenware vessels are used. Their kitchens are remarkable for the cleanliness of their cooking vessels in use which are in charge of the cook. Like their Hindu sisters, the Coorg women attend on elderly members before they take meals. Before serving the meals, a little of the cooked food is offered to the family deity at the *Kanni-kombare*. They take an early breakfast of rice seasoned with curds and pickles. A substantial meal is taken at noon with rice and curry. At 3 p.m. *kanji* is again taken, and in the evening a hearty meal of boiled rice with vegetable and meat curry and other condiments. Toddy tapped from the bastard sago palm, arrack and a kind of beer made of fermented rice, brandy are the usual beverages. Of late European liquors have become common beverages at festivities.

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Coorg Hospitality

The Coorg women deserve much for their industry. They rise very early, clean the kitchen, and do all kinds of work. They bear the

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Nutmeg (*Myristica*); the wild Cashew-nut (*Anacardium occidentale*—*Can. Géra-mara*); the Indian Gutta tree (*Isanandra acuminata*), a large tree with beautiful foliage and oil yielding nuts; the Bastard Sago (*Caryota urens*—*Can. Beini-mara*) from which an agreeable toddy is drawn while from the pith sago may be prepared; the Hog-plum tree (*Spondias mangifera*—*Can. Ambatte-mara*); the wild clove tree (*Eugenia*). 137
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A most remarkable and truly majestic forest tree is the *Lepurandra Saccidora*, which deserves to be classed with Thomson's 137
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"Lofty trees, to ancient song unknown,
The noble sons of potent heat and floods
Proud-rushing from the clouds."

It flowers in October in very peculiar catkins, something like a common mulberry. The fruit is in size and shape like a small fig, covered with a beautiful purple coloured down. The Coorgs manufacture very curious sacks from the bark. A branch is cut corresponding to the length and diameter of the sack wanted. It is soaked a little and then beaten with clubs until the liber separates from the wood. This done, the sack formed of the bark is turned inside out and pulled down close to the extremity, where the wood is cut off leaving a thin piece to form the bottom of the sack. These sacks were formerly much used for carrying rice, some of them may be seen in the Mysore Museum. Very different in size, but of far greater importance than the sack tree, is the Poison-nut tree,—"*Strychnos nux vomica*"—which may be found near it. The wood of this tree is hard and durable, its leaves oval and glossy; the small greenish white flowers appear in February; the fruit is of the size of an orange and in its white harmless pulp are embedded many round flat seeds, from which the powerful poison "*Strychnine*" is obtained. On open sunny woodsides grow *Lobelia nicotianifolia*, a stout annual plant with showy white flowers in terminal racemes, [415]

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with a dense coarse grass, which at times greatly impedes their ascent. As the western forests are left and the eastern districts approached, many of the trees just enumerated are still met with, but added thereto others more characteristic of a drier climate. On entering into the more open country, there are found upon the grassy glades (Báné) smaller trees and shrubs, disposed with an artless grace, that the landscape gardener in vain seeks to imitate. Here spring and summer, in sweet embrace, hold perpetual away, and the very air, so cool and fresh, seems imbued with life and health.

The aromatic Jasmine with its pure white flowers, the Coorg Rose in its rustic simplicity, the Gloriosa superba with its flaming corolla, the *Melastoma malabathricum* with its strange looking ribbed leaves and splendid mauve coloured flowers, the Coorg Lilac (*Callicarpa Wallichiana*) with its small red cymes of flowers, and the *Adisia humilis* with translucent rose coloured flowers, that look as if they had been cut out of a rare cornelian; these and many other flowering shrubs and herbs greet the eye here.

As we approach the Coorg houses, we come upon groves of Orange, Lime, Guava (*Paidium pyrifera*), Rose-apple (*Jambosa vulgaris*), Pomegranate, and clumps of Plantain trees, all of which thrive remarkably well. The Bastard Sago is much esteemed for its toddy and the Arca palm occasionally keeps its company, and their foliage, blended with the dense crown of the stately mango or jack tree, forms a beautiful back ground to the large paddy flats below.

We enter now upon the eastern or bamboo district of Coorg called Kanawé-kádu. The character of this district is indicated by the prevalence of large clumps of bamboo, interspersed with Blackwood, Matti, Hony, Teak, Sandal and other trees. Whoever had the good luck of seeing a Coorg bamboo jungle a few years ago when in its full vigour of growth, cannot have failed to be struck with the elegance and

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¹
Auwa at Almanda. The name of one was Timmaya, that of the other Máchu. Máchu had a son Ayappa whose son was Bollu, the father of Stephanas, the first Coorg Christian."

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The culinary art of the Coorg women is not much appreciated by a European palate, which relishes less hot condiments and a more sparing use of oil and ghee. Meat, whether game, pork, mutton, fowl or fish is cut into small pieces irrespective of joints and made into a nourishing savoury curry, which, with a dish of boiled rice, seasoned with mango, lime, citron and Ambatti-pickle, makes to native taste an excellent meal. The Coorg women excel in preparing a great variety of pickle and chutney, also sweet preserves and sweetmeats. Their appams or nradóshe are relished even by Europeans. The kitchens of the Coorgs, which are inside the house, are remarkable for the cleanliness of the cooking-vessels in use.

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The Coorgs generally take an early meal at 7 of rice-conjee seasoned with pickle or curds. At 10 they partake of a more substantial breakfast, consisting of boiled rice and curry. At 3 o'clock again conjee is taken as in the morning, and in the evening a hearty supper of boiled rice with vegetable or meat-curry and other condiments. Toddy of the Baine-mara (Caryota urens), also a kind of beer made of fermented rice, rice-brandy and arrack are the usual beverages, but lately the strongest European liquors have become only too familiar to the Coorgs at all hours of the day.

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As is the custom with other Hindus, the Coorg women attend upon their lords and the male members of the house, before they sit down to their own separate meal. This selfish and unmanly custom greatly detracts from the charm of family life. The meals spread on brass plates, on low stools, are rather animal feeds than family gatherings round the social table.

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The Coorgs are very hospitable; no beggar goes away empty from their houses. A visit from Europeans is looked

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1 [Errata: This should read "Daddi - Auwa" see corrigenda, Cat. 116, p. 493 - Analyst]

The offender has to appear before the council of the elders of the village, at the Ambala (a council-room on the village green), where the matter is investigated and discussed. The presiding Takka pronounces the sentence which may amount to a maximum fine of rupees 10. Should the offender refuse to pay, he will be excommunicated, when he may appeal to the "Nád-mukyasteru", that is the assembly of all the village Takkas of the district, and their decision is final. An outcast Coorg may after years be restored to his former status on paying the imposed fine. To the influence of these guardians of public morality the orderly conduct of the Coorgs in public is principally owing. It is, however, to be feared, that the increasing wealth and influence of many Coorg houses modify the strict control of the Takkas and make them more complaisant to the rich, which tendency will inevitably result in a decline of their authority and a greater laxity of public morality. Intemperance, which in the times of the Rajahs was rigorously repressed, is now rather encouraged by the numerous liquor shops, which are decidedly on the increase all over the country. It requires a new impulse on the part of the better type of Coorgs to combine in vigorous combat, especially during their festivities, against this ruinous enemy, and a victory gained on this field will be more glorious and beneficial to the Coorgs than their repeated triumphs over their Mahomedan antagonists of old. When the Coorgs have once embraced the truth of Christianity and placed themselves under the regenerating influence of the Gospel, they will become a noble race, probably not much inferior in bodily, moral and intellectual powers to their present European Rulers!

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and when offered, do not exert themselves to retain the boon. However, their wants are not overlooked, a new school will shortly be re-established in Gadinád. These people, who with the exception of the inhabitants of Surlabi-Muttanád behaved badly towards the English Government in 1837, are much under the influence of the Jangams residing in these Náds. There are two Mathas of note here, Mádapur and Abbi-matha, where the Shivácháries possess rich endowments.

The Kanavé-Hoblis are inhabited by a set of people identical with that of the adjoining Mysore ryots. They are chiefly cultivators of dry land and produce horse-gram, rági, various kinds of beans, tobacco, bangh, flax, sesamum and also cotton. The sandalwood tree grows extensively in this taluq. In Yedavanád some rice-fields which have a good water-supply yield two crops; there the wild sago-palm is also carefully attended to for the sake of the toddy drawn from it and for the farinaceous substance, prepared for food by the poorer classes from the inner part of the tree. Honey of the best quality is largely collected in June and much appreciated by the people. Near the village Beradi-kanavé there was the Back-stokade from which the northern column of the Coorg field-force was repulsed in 1834. (Bakka, Kg. door-way to a narrow passage.)

Fraserpet is the seat of the taluq and Náds-Kacheri of Nanjartípatna and the monsoon Head-quarters of the Superintendent. It lies 20 miles to the east from Mercara on an elevation of 3,100 feet above the sea. Situated on the left bank of the river Kávéri in a bent formed by a sudden turn of the river, opposite the Mysore frontier, with which it is connected by a fine stone bridge, and the country, though open, being dotted by rounded grass or wood-clad hillocks on which the European houses are built, Fraserpet offers a most varied and pleasing landscape, especially from the travellers' bungalow, which occupies a rocky eminence, the site

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635 are densely wooded, other hills are bare and precipitous.

[133] The narrow valleys, in which rice-cultivation is carried on,
[243] are terraced to a considerable extent to enlarge their area.

Only some well watered fields yield a scanty second crop.

[134] Transplanting is not much practised, the seed is sown broadcast in most instances. The cultivated lands of Yéluávirashíme possess none of the characteristic fertility of Yedenálknád- or Kiggatnád-taluq. The soil of the higher grounds consists of a thin stratum of gravelly earth, barren and arid, producing only a few dwarfish shrubs especially the Dwarf-date-palm, (Phoenix farinifera), and a tall thin grass, the decay of which

[249] yields little humus, to enrich the paddy fields. The soil for

• [273] the cultivation of dry grain consists generally of a light friable earth and the kind of produce especially tobacco is similar to that in the Kanavé districts of Nanjarápatna-taluq, but not so good. Toddy is extensively drawn and forms the habitual beverage of the people.

632 The seat of the Taluq-Subadár and of the Subadár of Bilháda

443 Hobli is *Sanicórsante* (Saturday-market), a market-place of

[361] little importance, but prettily situated on the top of a broad

[131] hill, which towards the south presents a beautiful encamping

[162] ground. It lies on the highroad to Manjarabad, 12 miles

[362] from Sónawárpét and 38½ from Mercara. Among its 483 in-

[286] habitants who live in 101 houses, of which 4 only are tiled,

there are 46 families of weavers, who in the most primitive style ply their craft in the street, manufacturing coarse cotton fabrics.

632 *Kodlipet*, near the northern frontier of Coorg, is a small

[131] town on the Manjarabad highroad and 44½ miles from Mercara.

[361] It lies in an elevated, open and healthy locality with

[362] a tank at its entrance. Its 141 houses, of which 87 are tiled,

[363] are arranged in broad streets and give the place a tidy, well-

[162] to-do appearance. It contains 730 inhabitants, mostly Ling-

aites who are busily engaged in trade. There are 31 cloth-

654 his estate has been fixed by Government at the rate of three
 648 annas per acre.
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d. *Abkâri.*

651 Abkâri, or the revenue derived from the manufacture or
 • 273 sale of intoxicating liquors and drugs, has, in spite of the best
 [656] intentioned repressive measures of Government, proved a
 very expansive financial source, showing an increase of re-
 venue since 1834, which indicates a most lamentable rate of
 consumption of spirituous liquors in so small a country:

Abkâri revenue.

In 1834-35	Ra. 4,445.	In 1854-55	Ra. 20,022.
" 1839-40	" 17,409.	" 1858-59	" 32,266.
" 1844-45	" 15,646.	" 1864-65	" 140,491.
" 1849-50	" 25,983.	" 1869-70	" 75,146.

655 A Government Distillery having been erected at Fraserpet
 273 and rented to licensed contractors who within its walls manu-
 facture arrack of a certain strength and pay for the monopoly
 a still-head-duty; it is assumed, that no other native liquor
 is produced in the country; but there can be no doubt, that
 many ryots distil a superior article from rice for feasts and
 home-consumption in general; this practice is, of course, in-
 terdicted and punishable, but who dares to denounce tres-
 passers!

273 In the Rājāhs' times a few people only knew the secret
 178 of distilling rice-brandy, and drinking was kept down by rules
 enforced in Coorg fashion, besides, it was dangerous in those
 days to get drunk; for if, according to the ancient adage "In
 vino veritas," there is truth in a bottle of wine, there must be
 a great deal of it in a bottle of brandy! Words spoken in an
 unguarded moment, if conveyed to head-quarters by one of
 the numerous channels of espionage, might cost the man his
 tongue, nose or head. There is no such fear now before the

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eyes of the Coorg inhabitants. They are prosperous, their climate favours the evil habit and drunkenness, in its very nature, is a growing vice. Moreover since the influx of so many European settlers in Coorg, the natives have become familiar with the strongest European drinks and the liquor dealers are not slow in improving their opportunities to the ruin of the people. Beer- wine- and brandy-shops are scattered over the country. 273 172 [177]

It is hard to say how Government ought to deal with this vital Abkari-question and what measures might be adopted, to stem the torrent of vice and ruin. The old barriers, raised against the moral and physical plague of drunkenness by the laws of Hindu religion and of caste, have been broken through and cannot be repaired. The system of Government monopoly appears at first sight most objectionable; yet the abolition of it would have consequences still more deplorable. There is one panacea and one only, against this, as against every other moral evil in individuals or nations—a renovation of moral life and strength through the Gospel. All else is quackery! 656 273 [178] [55] 000

4. THE DEPARTMENT OF PUBLIC WORKS.

It was not until the year 1862, that the wants of Coorg were sufficiently recognised, to induce Government to organize a regular establishment for the execution of Public Works in Coorg. A detachment of Sappers and Miners having been stationed in the Province since 1834, all the needful Public Works were carried out by them and after they had been withdrawn, an European Overseer took charge of the roads etc. The present effective establishment with an Executive Engineer (R. E.) at its head wants only funds to carry out large and important works, especially an iron bridge over the Kávéri with new highroads through Southeast Coorg into Mysore and Wynád. 653